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Japanese Girls Become Jews To Marry Americans

JERUSALEM—A number of Japanese girls have become converted to Judaism in order to marry American soldiers and businessmen, The Jerusalem Post reported from Tokyo.

The marriages have been performed by Jewish chaplains in the area, who are only permitted to marry couples of which both partners belong to the Jewish faith.

Dozens of other marriage applications by all-American or Japanese-American couples have been turned down, The Post reported, because the prospective non-Jewish mate refused to be converted.

"It is easy for Japanese to accept Judaism," one chaplain is reported to have said, "because the Japanese have no organized religion. They learn something new, and get training which does not conflict with previously held beliefs."

This chaplain said the Japanese girls have learned very rapidly to light candles on Friday evenings, observe the Sabbath, and even to cook Jewish dishes for their husbands.

Won't Add Non-Zionists To Agency—Goldstein

NEW YORK (NJP)—The reported enlargement of the Jewish Agency for Israel to include non-Zionists in its make-up has no basis in fact, Nahum Goldmann, Chairman of the American Section of the Agency told The Post this week.

Goldmann said the matter is not under consideration.

He disclosed that a non-Zionist group has proposed that the Agency be expanded.

Blaustein Reelected To Head AJ Committee

NEW YORK (WNS)—Jacob Blaustein this week was re-elected president of the American Jewish Committee.

Addressing the 500 delegates at the 45th annual meeting of the Committee, Blaustein said it was



essential to cement Jewish life in the U. S. through developing a strong and creative Jewish community which would eliminate the danger and psychosis of Jewish self-denial and at the same time reflect Jewish cultural and traditional values.

of the boys, when questioned about the arson, reportedly gave a Nazi salute.

Dr. Joseph Schwartz Sees Objections

UJA May Reject Move To Join With BIG

By Z'EV KRONISH

Chief, New York Bureau of The National Jewish Post

NEW YORK (NJP)—Prime Minister Ben-Gurion's proposal for a committee to conduct both the Israel bond and the United Jewish Appeal campaigns here to eliminate friction, will be acted upon later this week by the executive committee of the New York UJA.

The plan was approved last week by the American Financial Development Corporation for Israel, which sponsors the bond sale.

While there are no clear indications as to the action which the UJA will take, The Post learned that UJA leaders are cool to Ben-Gurion's plan because it poses legal and manpower problems.

TAX-EXEMPTION MIGHT BE JEOPARDIZED

In an interview with The Post, Dr. Joseph J. Schwartz, national director of the UJA, pointed out that combining the responsibility for the bond drive and the UJA might jeopardize UJA's tax-exemption status based on laws governing philanthropic endeavors.

He added that since the proposal calls for the formation of an impartial committee out of the present leadership of both the AFDCI and the UJA in New York, UJA would suffer the loss of active fund-raisers who cannot commit themselves to all-year-round responsibility which the new set-up would demand. An average UJA campaign, he noted, lasts from three to four months.

Commenting on the conference he and Henry Montor, director of the AFDCI, held in Jerusalem a little over two weeks ago with Ben-Gurion and other Israel cabinet officials—out of which came the proposal for a joint campaign committee for the New York area—Schwartz complained that little attention was paid to the national bond-UJA situation.

AGAINST SIMULTANEOUS DRIVES

Schwartz asserted that the way to solve the nationwide problem of bond-UJA friction is to set up an "authority" that accepts as its "guiding principle" the premise that the two major efforts for Israel cannot be carried on simultaneously throughout the year.

The coordinating committee formed in mid-June, and which still exists even though it has met only twice, was described by Schwartz as being unable to cope with inter-organizational disputes because of two handicaps:

- 1 It lacks "guiding principles" and is therefore unable to prevent friction. He said it could only review incidents that have already occurred.
- 2 It is unwieldy because it consists of eight persons, many of whom are unavailable at the same time for meetings. If there were no conflict in dates or UJA and bond campaigns, he concluded, "it would mean better results for both drives."

Dr. Nahum Goldmann, chairman of the American Section of the Jewish Agency, supported the view of Dr. Schwartz. Goldmann told The Post that the Bond-UJA coordinating committee is a "bit too unwieldy." He said that "some more effective machinery may be necessary," but would not elaborate further.

'HITLER YOUTH MOVEMENT' REPORTED IN PHILADELPHIA

PHILADELPHIA (NJP)—A "Hitler Youth Movement" has been formed among students at Olney High School, according to reports which have reached police and Andrew Haines, principal of the school.

Police are probing the reports of secret meetings at which teenagers wear swastika armbands.

Detectives assigned to the investigation believe older persons, possibly former members of the pre-war German-American Bund, may be responsible for the movement.

Haines said he so far has "no reason to believe any real movement has taken root, but possibly some sort of group has sprung

Bonn-Israel Meeting On Reparations Set

NEW YORK (NJP)—The Bonn Government has agreed to negotiate reparations claims with Israel in a "neutral" country, as requested by Israel it was revealed to The Post this week by Dr. Nahum Goldmann, chairman of the Conference on Jewish Material Claims Against Germany. Prospective sites are Belgium, Holland and Switzerland.

A presidium to represent Jewry in the negotiations may be elected this week by the Conference, Dr. Goldmann disclosed.

The Conference here, attended by representative bodies of all Jewish communities outside Israel, last week by a 16-1 vote approved conduct of "such negotiations as developments may warrant." (NJP, Jan. 25, 1952)

The presidium will meet with Israeli representatives in London or Israel shortly. The location of the talks was purposefully set outside of Israel, The Post learned, in order to avoid demonstrations of any kind.

New Immigration Bill Would Admit Nazis

WASHINGTON (WNS)—The House Judiciary Committee this week approved an immigration bill which would facilitate the entry of Nazis and Fascists into the United States.

Under present legislation, members of totalitarian parties are barred from entry.

By redefining the term "totalitarian party" to mean a group that seeks the "establishment in the United States of a totalitarian dictatorship or totalitarianism," the bill, if approved, would enable Nazis and Fascists to claim rights to admission on the ground their activities were confined to Europe alone.

Hashomer Hatzair Denies Responsibility For 'Godless Bible'

NEW YORK (NJP)—What started out to be a major cause celebre in the Israel and U. S. Jewish communities, the publication in Israel of the so-called "Godless Bible," is simmering down to a storm in a teacup as Hashomer Hatzair, to whom publication of the volume had been attributed, categorically denied any connection with the work.

Zvi Lurie, member of the American section of the Jewish Agency and a spokesman in the U. S. for Hashomer Hatzair, declared Hashomer Hatzair had absolutely no connection with the editing or publication of the book.

Lurie released a wire he received from the organization in Israel denying any official connection with the work, titled "Sipurim Min Hamikra" (Bible Tales), and stating the book was published privately by an individual named "Segal and his colleagues." The wire originated in Afula, and was signed "Peled."

Newspapers and individuals, in Israel and the U. S., had been quick to turn their guns at Hashomer Hatzair for its alleged responsibility for the work, which had acquired the popular designation in Israel of "the Hashomer Hatzair Bible."

"Sipurim Min Hamikra," containing excerpts from the books of Exodus, Numbers, Joshua and Judges, was edited to remove all possible references to God from the text.

Though in poetical sections of text God was included for reasons of rhyme and meter, all other references to the role of the Divine in Jewish history were removed, except in retelling the events at Mt. Sinai, where some of the references had to be retained.

The first three Commandments, too, were deleted entirely, dealing as they do entirely with God.

The Seventh Commandment, "Thou Shalt not commit adultery," was deleted. It could not be learned whether the mysterious editors of the text considered this beyond the level of understanding of 10-11 year old children, for whom the work was intended, or whether it was omitted for ideological reasons. Similarly, in the Sixth Commandment, the "Thou shalt not covet . . . thy neighbor's wife" part was deleted.

In the rather lengthy introduction to the book, the editors argue that the Bible, which they regard as the basis for Jewish folklore, will be forgotten unless the Divine element is eliminated. They made it their task to "clean" the Bible of all supernatural elements, which they regarded merely as the "religious superstructure" added to it by later generations.

In Israel, Professor Benzion Dinaburg, Minister of Education and Culture, officially declared the book had not been approved by his office for use in any

school.

"Yediot Chadashot," a non-religious daily there, called the book "an open crime against our youth," and other newspapers regarded it in more or less similarly condemnatory terms. The Chief Rabbi all but issued a "cherem" (excommunicatory decree) against those responsible for the work, denouncing it as "poison for children's souls." Representatives in Knesset of various parties also scored the work.

In the U. S., Dr. Pinkhos Churgin, president of Mizrahi (Religious Zionists), called the work a distortion of the Bible without "parallel in our long history." "Jewish Opinion," organ of the Agudath Israel, said it was a "crime . . . not comparable to the most serious transgression of any of the Bible's precepts."

Lurie, in denying Hashomer Hatzair's connection with the work, said while the organization is not geared to a religious outlook, it educates its youth "to respect the great historic and cultural Jewish values embodied in the Bible." The complete Bible is taught in Hashomer Hatzair schools, he declared.

According to Frank M. Lowenberg, Israel correspondent for The National Jewish Post, however, "it has been definitely established that the Kibbutz Hameuchad of Hashomer Hatzair is acting as distributing agent" for the book, though it had nothing to do with its publication.

Knesset To Consider 'Semi-Compulsory' Loan

JERUSALEM—Knesset shortly will consider legislation of a domestic "semi-compulsory" loan. The Jerusalem Post reported.

The law would empower the government to issue loan certificates totalling about 10 million pounds (about 28 million dollars), to be subscribed by private citizens according to their

means.

The loan would be implemented on the lines of the 1949 War Loan. Local committees were set up to assess the financial status of residents who, by moral and social pressure, were induced to subscribe the loan.

Simeon M. Levy was one of two cadets comprising the first graduating class at West Point, in 1802.

Two Jewish Boys Brought Up As Christians; Are Re-initiated Into the Jewish Community

PARIS (WNS)—The threads of the confused tapestry woven by the Nazis continue to unravel themselves in patterns new to our times, but old and trite in Jewish history.

This is the tale of two Jewish boys who were raised as Christians by a French family during the Nazi occupation, as told in "Unser Wort," Yiddish daily here.

After the liberation, the French family returned the children to their mother, who somehow had managed to escape deportation. The mother, however, seemed totally uninterested in raising the children as Jews.

A number of Jewish neighbors and commu-

nity leaders became interested in the children, and finally persuaded the mother to have the children initiated into the Jewish community.

The boys were circumcised, and after recovering were brought to the local synagogue officially to be introduced to the Jewish community.

The older boy, who just became thirteen, was confirmed at a bar mitzva ceremony, at which the synagogue was filled with worshippers and non-Jews who were eager to see the ceremony.

The ceremony was conducted by the renowned Rabbi Munk.

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Vandals Damage Cemetery In Ohio

LORAIN, Ohio (WNS)—The Jewish community here has offered a reward of \$100 for information leading to the arrest of vandals who last week desecrated seventeen tombstones in the Jewish cemetery.

Two of the damaged stones were a memorial to a veteran of

NCRAC BEGINS ACTION ON MacIVER REPORT

SAN FRANCISCO (NJP)—That a committee had been appointed by the National Community Relations Advisory Council "to reassess the program now being carried on by national and local agencies" in the civic defense field, was revealed here by Irving Kane, NCRAC chairman.

the Spanish-American War and to a World War II vet.

Speaking to a meeting sponsored jointly by the San Francisco and the Oakland Jewish Community Relations Council,

Kane asserted that other committees are studying procedures for division of labor among the agencies."

Kane said

that "comments in principle for the improved organization of this field of work" had been unanimously adopted by the plenum of the NCRAC last November.

In an article in the current issue of the National Jewish Monthly, Nathan Belth, writing for the Anti-Defamation League, said the ADL had agreed without committing itself only to study a detailed plan for parceling out the defense work and for joint allocation of funds. (NJP, Jan. 25, 1952).

Kane told the meeting that "differences among the agencies seemed too strong for compromise but in the end, leaders with divergent views recognized that they were engaged in a common cause and therefore were accountable to the entire Jewish community."

Speaking in New York before the annual meeting of the American Jewish Committee, Dr. John C. Slawson, executive vice president reemphasized the view of the body which had led it to oppose the MacIver Report.

Dr. Slawson noted: "This is all to the good, providing it is done on a voluntary basis, for their effectiveness is truly rooted in their ability to see the problem as a whole and to handle it with a blending of many skills."

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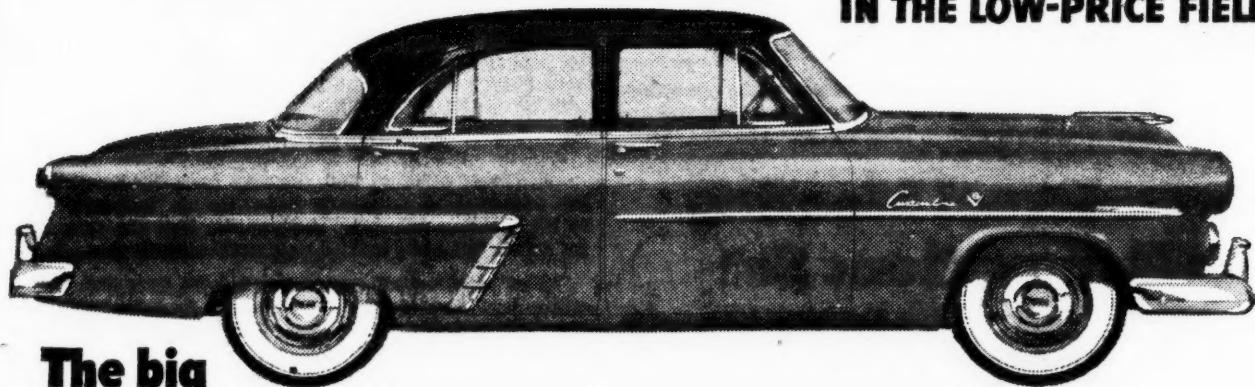


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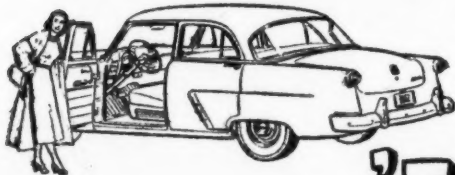
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ZOA To Ask Public Support For Israel Projects Campaign

NEW YORK (NJP)—The Zionist Organization of America will press for the right to appeal to the American Jewish public for support of its projects in Israel, Benjamin G. Browdy, president, told the ZOA's executive committee here this week.

At present the ZOA is not authorized by the Jewish Agency to conduct a public campaign for its activities in Israel. The Agency has warned the ZOA that a multitude of drives for Israel may injure the United Jewish Appeal and the bond campaign.

Noting that "all major Zionist organizations" in this country, except the ZOA, engage in community-wide appeals for funds for special projects in Israel, Browdy gave notice that "We are determined to make an end to this abnormal situation."

ZOA DETERMINED

"Frankly," he said, "we are sick and tired of provisioning others while we ourselves are left uncared for, and, let me add, relegated to the shadows." He emphasized that the ZOA is determined that henceforth its activities in Israel will be conducted under its own auspices and that "whatever we do shall be easily identified as our own."

Browdy reported that the ZOA has as yet reached no agreement with the Agency and that it is still in the midst of negotiations for permission to carry on a public campaign. He also reported that for the present the ZOA is engaged in no public drive, explaining that support of its projects in Israel is through membership contributions.

A motion by Harry Torczyner that the ZOA communicate to the Israel Government and people an appeal to resort to reason and practice "restraint" in periods of political turmoil—and thus safeguard the democratic character of the state—was defeated 20 to 12. Many opposing the motion did so because they interpreted it as an indirect slap at the Israel Government.

ATTENDANCE GOOD

The meeting was regarded by both administration spokesmen and critics as the best in a long time in terms of attendance.

The meeting of the National Administrative Council set originally for Feb. 23-24, has been advanced to Feb. 16 and 17 in Philadelphia.

Knesset To Consider Religious Women Draft

JERUSALEM—Religious parties in the government coalition are expected to support legislation soon to be introduced in the Knesset abolishing exemptions of women from military service on grounds of "religion or conscience."

According to The Jerusalem Post, the proposed legislation, which had been one of the points of contention between the former religious bloc and the other parties, this time is expected to go through easily.

The religious parties are expected to agree on some sort of national service for religious women, under civilian discipline.

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Young Vandal Sent To Reformatory

PHILADELPHIA—One of the four young boys, aged 10-12 years, charged with the vandalism in the Ohev Zedek Synagogue last fall (NJP, Oct. 26, 1951), was sent to reformatory

last week by a Juvenile Court judge.

The other three boys were placed on probation.

The Ohev Zedek chapel had been left a shambles, with a Tora, stripped of its vestments, thrown across the room, torn and slashed and splashed with wine; electric bulbs from a memorial tablet smashed; prayer books scattered throughout the auditorium, torn and mutilated.

The Superintendent of Police had described the vandalism as "the worst manifestation of willful hoodlumism (he had) encountered in (his) years of police service."

Meanwhile, two groups of teenagers face court proceedings for two vandalisms they committed on two synagogues here during the past two weeks. (NJP, Jan. 25, 1952)

Wish of 89-Year-Old Woman Realized; Sees Son, Grandson

TORONTO—Customers of a London, England, grocery store and a Jewish charity there cooperated to help make come true the wish of an 89-year-old Jewish woman.

Mrs. Catherine Voradi, who lived alone in a one-room apartment in Stepney, London, since she fled from Germany in 1939, arrived here by air recently to do what she had talked about for years—live out her life with her son, Michael, and grandson, David, at their Toronto home.

The tiny, grey-haired woman speaks no English, and several times a week she used to go to Charles Flax' grocery store on Goodman St. in London's East End, sit on a biscuit box and chat with customers in Yiddish.

"She was always talking about her son, a chef in Toronto, and the grandson she had never seen, so we decided to raise a fund to send her to spend her last days with them," said one of the brothers who runs the store, according to a Canadian Press report from London.

Yiddish Writer Patents 'Jewish' Timepiece

WASHINGTON, D. C. (NJP)—"Jewish time" will cease to be a mere opprobrious figure of speech, if a new clock recently patented here succeeds commercially.

The clock, patented by Yitzhak Horowitz, a Yiddish writer of N. Y., is in the shape of a Magen David.

It is ornamented with wheat stalks, traditional symbol of plenty, in gold. Letters of the Hebrew alphabet are used to designate the hours, instead of the Roman or Arabic numerals.

The clock is intended as a wall-clock, with a weight, chain and pendulum, bearing a reproduction of the emblem of Israel. The emblem and face of the clock are in blue and white.

New Data Discovered On Haym Solomon

PHILADELPHIA—New documents have been discovered here attesting to the role played by Haym Solomon in supporting the American revolution, it was disclosed in The Jewish Times.

Among a recently discovered collection of data on Solomon was found an original note, dated Nov. 14, 1782, for 4,000 British pounds which had been borrowed through Solomon, from a French bank, by Robert Morris. Morris was Superintendent of Finance for the American forces during the revolution.

Since the note bears no markings of having been repaid to Solomon, it is presumed to be part of the large sums he loaned

Theater Cancels 'Oliver Twist' Showing

FLUSHING, N. Y. (NJP)—

The Jewish Community Council of Greater Flushing this week became the first local civic agency in the U.S. to win cancellation of a projected showing of "Oliver Twist," as the "Town" theater here ran another film during the week scheduled for the "Oliver Twist" showing.

The bid for cancellation began two weeks ago when Maurice Silberman, president of the JCC, which represents 18 groups, contacted the local manager of the chain which operates the theater.

The manager, who first agreed to cancel the showing in return for a promise of support of the substitute film, subsequently told the JCC the film would be shown as scheduled.

Silberman told The Post he did not know what had brought about the second change in attitude, cancelling the showing.

personally or negotiated for the government but which never were repaid.

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To enrich Jewish cultural life in America is our program for you

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Mrs. Koussevitsky Heads 'Operation Music' For Israel

BOSTON, Mass. (NJP)—Old phonograph records, musical scores, ancient fiddles and antique phonographs are coming out of Boston attics as Hub society matrons assist Mrs. Serge Koussevitsky, widow of the famous conductor, in carrying out her pet project, Operation Music, for the children of Israel.

Mrs. Koussevitsky, who traveled to Israel with her late husband, and a group of associates have set up headquarters for the project in Boston.

Last week Mrs. Koussevitsky addressed a group of society matrons at the home of Mr. Harold Hodgkinson. Miss Helen Coates, just back from a four month tour of Israel, outlined the accomplishments of Operation Music.

"Some of the youngsters have been hard to teach," Miss Coates related.

"There was one boy who answered 'No' to everything. He didn't want to join any activities. But he was asked to come in and listen to the children's orchestra.

"For the first time he said 'Yes'. Music was the means that brought him back towards the real world, where people lived and shared with each other."

Passage Expected of Bill to Allow Jewish Stores To Open Sunday

BY BEN GALLOB

National Jewish Post Correspondent

NEW YORK (NJP)—Chances of passage of a state law to permit Jewish merchants to operate on Sundays have been greatly improved by appointment of a legislative committee in Albany to study revision of the state's patchwork of "blue laws," a spokesman for the Joint Committee for a Fair Sabbath Law indicated this week.

The N. Y. Legislature last week

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Queens and Democratic Senator William Rosenblatt of Kings. EXPECT ENACTMENT

Leo Pfeffer, associate legal director of the American Jewish Congress, and general counsel for the Joint Committee, told The Post that "we are hopeful" that a bill he prepared three years ago will be enacted during the present session of the legislature.

The Joint Committee is made up of 22 organizations, including the Congress, the American Jewish Committee, B'nai B'rith, the Brooklyn Jewish Community Council, the New York Board of Rabbis, the Mizrahi Organization of America, the Jewish War Veterans, the National Council of Young Israel, Agudath Israel and the Rabbinical Council of America.

The Joint Committee bill provides that any local unit of government in the state may enact a law exempting from the Sunday ban those merchants who observe a Sabbath other than Sunday.

BILL INTRODUCED

The bill was introduced again under bi-partisan sponsorship this week and is being backed by a state-wide campaign organized by the constituent organizations of the Joint Committee, Pfeffer told The Post.

All rabbis and lay members of the organizations have been asked to approach their legislators for favorable action on the measure.

The resolution orders the legislative committee to make a preliminary report by Feb. 25 and a final report later. Pfeffer said that the Joint Committee will seek to persuade the legislators to include in the Feb. 25 report a recommendation for immediate passage of the Joint Committee bill.

Pfeffer said the present laws were not only unfair to Jews but also were administered unfairly. Big chain stores operate with im-

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Decision Expected Early On Suit To Halt N.Y. Memorial Erection

By BEN GALLOB

National Jewish Post Correspondent

NEW YORK (NJP)—A State Supreme Court judge last week promised an early decision on a bid by the Freethinkers of America for a permanent injunction against a proposed civic memorial in New York's Riverside Park for the six million Jewish victims of Hitler.

Judge Carroll Walker made the promise after a hearing Monday on briefs filed by the Freethinkers and the NYC Corporation Counsel. Joseph Lewis, Jewish-born president of the Freethinkers, who initiated the suit, was present.



LEWIS

Lewis and A. R. Lerner, administrative secretary of the American Memorial to Six Million Jews of Europe, Inc., both told The Post that in the event of an adverse decision, appeals will be carried to the appellate court, thus assuring further court action in the dispute.

VIOLATES 'SEPARATION'

Lewis opened his organization's fight with letters to Robert Moses, Commissioner of Parks of New York City, protesting that plans to erect the memorial would violate the constitutional principle of separation of church and state.

Lewis told The Post that Moses sent the letters to Lerner, who called Lewis. Lewis and Lerner had a conference in Lewis' office last August at which Lerner suggested that the Freethinker pre-

punity on Sundays, he said, selling exactly the same merchandise, the sale of which has led to arrests and fines for Jewish merchants permitted by the Sunday laws, open at 2 p. m. on Sundays, open much earlier in Manhattan, for example, but have never been bothered, he said.

Pfeffer added that since present laws make such violations a misdemeanor, with possibility of jail terms, the arrested Jewish merchants are compiling criminal records. He said no jail terms have ever been imposed on Jewish merchants but that such terms could be imposed.

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sident appear at a meeting of the Memorial board of directors to discuss the matter further. Lewis agreed but stressed that he wanted prompt action. When a meeting failed to materialize, he told The Post, the Freethinker filed suit on Nov. 1.

The suit was filed on behalf of Elias Gubin, as a New York taxpayer. Gubin is a member of the Freethinkers.

'SHARP DISPUTES'

The brief contended that the "Hebrew version" of the Ten Commandments, which is to appear on the 80-foot-high, granite memorial, "is at variance with both the Catholic and Protestant versions of the said Commandments," and hence likely to lead to sharp disputes between religious groups in the city.

Asked whether the Freethinkers had received or heard of specific protests by Christian religious groups, Lewis said no but added that his organization had received protests from "professing Christians."

The brief also stressed fears of the Freethinkers that the monument would "foment criticism and agitation among the non-Jewish peoples of the City of New York, will invite vandalism and defacement of the monument and encourage anti-Semitism in the City of New York."

Lerner said that a public appeal for funds to meet the projected outlay of \$500,000 would be launched in six to eight weeks. He said that about \$50,000 had been raised privately up to the present time.

BESET BY OBSTACLES

No work has been done yet on the site in Riverside Park. Lewis told The Post that one of the reasons he was anxious to get the suit started promptly was to get the injunction in time to prevent the start of actual construction.

The proposed memorial all along has been beset by obstacles. Originally planned to contain the Ten Commandments in Hebrew as well as English, the Hebrew inscription was vetoed by the N.Y.C. Park Department on the grounds that "Most people couldn't tell what it was" if they were confronted with a Hebrew display. (NJP, Aug. 3, 1951) The veto was accepted by the sponsors of the memorial.

The choice of Ivan Mestrovic, non-Jewish sculptor, to execute the monument subsequently was hit by Dr. Jacob Fried, member of the Office of Jewish Information of the American Jewish Congress, as "despondently discouraging in its effect on Jewish art and artists" and indicative of "the dismal failure of American Jewry to sponsor its own talented creators in the fine arts." (NJP, Nov. 2, 1951)

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Lehrman Warns Of Widening Israel-US Jewry Split; Says Israel Foreign Policy May Alienate U.S.

By FRANK N. FREE

National Jewish Post Correspondent

LOUISVILLE (NJP)—A leading journalist recently warned of the threat of a widening split between Israel and American Jewry.

Addressing the local chapter of the American Jewish Committee, Hal Lehrman, referring to Ben-Gurion's recent remarks on American Zionists, said, "If the misunderstandings continue, the split may widen."

But, he added, "If Israel fails, it will be a black day for Jewry everywhere—Zionists, anti-Zionists and non-Zionists."

'MATURE GIVE AND TAKE'

Declaring that "American Jewry has had taboos against speaking unfavorably about Israel," Lehrman suggested that "only a mature give and take discussion on Israel can result in the most prosperous relations between Israel and American Jewry."

Speaking as a journalist and not as a representative of the American Jewish Committee "although I am a member of the N. Y. chapter," Lehrman indicated there is "plenty of criticism inside Israel" and hoped "that such a give and take will be carried on in all chapters and organizations in this country."

Israel could not survive without the aid of U.S. Jewry, he added, and differences must be overcome.

CRITICAL NEED

Explaining Israel's viewpoint, he said their critical need of U.S. technical assistance "provokes them to make these demands and outbursts (such as those at the World Zionist Congress)."

"None begrudges Israel's request for technicians for limited periods of time or to settle there," he said.

MISUNDERSTANDING

On the other hand, Lehrman asserted, Israeli Jewry does not understand the position of American Jewry.

"They cannot appreciate U.S. democracy since most of them came from beneath the tyranny of Central Europe. They don't know what America is like."

And it fell to Rose Halprin, president of Hadassah, he explained, to stand up at the Zionist Congress and assert flatly that American Jewry "is not in exile" as so many Israelis believe.

"Israel has always gotten what it asked for from American Jews—money, political support or whatever," Lehrman continued.

ISRAEL 'NEST EGG'

"Now they expect technicians because they do not understand why we gave them other things which were based on humanitarian purposes. They believe that we gave as an insurance policy, setting up a nest egg (Israel) where American Jewry would go if they had to, as Central European Jews had to."

Turning to the American Jewish Committee resolution on the relationship of American and Israeli Jewry, Lehrman said "Intense Zionist groups condemned the resolution while the majority of U. S. Jews said nothing at all."

NOT INTERESTED

He charged, "We don't speak up because American Jewry isn't interested in Israel, but only to give money and support and not ask questions."

"We can give Israel financial support, understanding, a way of life, American attitudes—without being thought interventionist," he stated.

"The problems now are more acute than in the war against the Arabs," said Lehrman, who recently returned from a two month stay in Israel.

"Problems then were more

tangible; today they are intangible—neither peace nor war, and crises without limitations.

"The state must find a way to become a going concern."

Lehrman doubted the wisdom of Israel's foreign policy.

"Israel is on the fence between East and West but its pro-Western government is cagey about committing itself and toys with the idea of acting as an East-West bridge."

MILITARISM

Militarism, too, is finding its place in Israeli life, Lehrman asserted.

Among the Israeli military, there is a slight mania for security.

"The military seek guns, material, etc., and don't want to be asked questions as to how they will use them. 'Depend on us,' they say."

"But the U.S. does not accept this attitude—a lack of reciprocity—from other nations. Israel is failing to exchange information and plans for the use of the desired supplies."

ISRAEL TOO AGGRESSIVE

"All this makes the U.S. stand-offish," he warned. "The U.S. feels Israel is too aggressive and unwilling to compromise with the Arabs—for the U. S. wants them to get together."

"The Israel cabinet itself is divided as to how to treat the Arabs. One segment prefers not to treat them too well, regarding them as a fifth column in the event Arab nations attack Israel."

"The other segment insists the Arabs are equal with all Israelis and can be loyal if treated as equal citizens."

"The result," Lehrman pointed, "is a push-and-pull

policy."

"But Israel has helped educate the Arabs, aiding them with hospital nursing schools, enfranchising them and their women."

ARAB INTRANSIGENCE

Lehrman put the Arabs on their side of the push-and-pull game, saying representatives of their nations "won't talk of peace to Israeli representatives, rejecting the permanency of Israel," thus helping bring about an impasse."

The game is further complicated, for "It would embarrass the U.S. if Israel wanted to join the Middle East regional pact, because it would mean the revulsion away from the U.S. by Arabs whom the U. S. needs on its side."

Turning to Israel's economy, he attributed its shakiness to "the accumulating effects of unlimited immigration."

"That phase of Israel's history is noble and wonderful," he said. "But the need of immigrants multiplies at a geometric rate and the production grows only at an arithmetic rate."

POOR MORALE

He described as a "reaction to austerity hardships and poor morale" the recent riots which took place in front of the Knesset building.

Pointing out that his talk was not a fund-raising address, he told the meeting of about 75 that "those seeking funds for Israel deserve our fullest support."

"Jewish financial aid is vital and should ever be broadened."

He added, "But aid from American Jewry alone is not sufficient. Israel needs large-scale aid from the U.S."

Israel Civil Servants Hit For Party Activity

JERUSALEM—Members of Knesset continue to criticize the Israel government for permitting high government officials to participate in party activities while abroad, according to the Zionist Information Service (ZINS).

Latest subject of this criticism is Chaim Zadok, Assistant At-

torney-General, who during his visit to the U. S. and Canada has been taking an active part in the fund-raising activities of Histadruth.

Prime Minister Ben Gurion has assured the Knesset that the government soon will introduce legislation restricting party activities of government civil servants, ZINS reported.

Catholic Vicar Promises End to Missionization

MILAN, Italy (WNS)—The Vicar General of the Catholic Diocese here has promised to eliminate practices of some of its officials, who have been exerting pressure on Jewish patients in state hospitals to become converted to Christianity.

His promise followed protests by the Jewish Community Council.

As a result of the missionary activity, the Jewish community is speeding enlargement of its own hospital, to enable it to serve all Jewish patients requiring hospital treatment.



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JUDGE RULES AGAINST KASHRUT SUIT DISMISSAL

ATLANTIC CITY, N. J.—Superior Court Judge Elmer Woods last week rejected a motion to dismiss a \$600,000 damage suit against two local rabbis, seven butchers and the Vaad Hakashrut (kashrut supervision board).

The suit was brought last November by Mr. and Mrs. Benjamin Cabinet, operators of a poultry market.

They claimed the defendants, Rabbi Moshe Shapiro, Rabbi Jacob Zuckerman, seven kosher butchers and the Vaad Hakashrut "attempted to create a monopoly" and damaged their reputation and business last June, when literature was circulated stating their poultry was "trefa and nevele," not kosher and "unfit for human consumption." (NJP, Nov. 30, 1951)

'RELIGIOUS ISSUES'

In their motion to dismiss, the defendants argued the court should not assume jurisdiction in the case, since the issues were of a religious nature, to be settled by the appropriate religious court.

One of the issues centers around interpretation of the Hebrew terms "trefa" and "nevela," concepts pertaining to Jewish kashrut laws, whether they mean generally unfit for human consumption, or simply unfit for consumption by kashrut observing people.

LAWS GOVERN ACTIONS

In denying the motion to dismiss, Judge Woods ruled, "Laws are made for the government of actions and while they cannot in-

terfere with mere religious beliefs and opinions, they may with practices . . .

"The principles involved here are not purely of an ecclesiastical nature," Judge Woods' opinion stated, "since civil and property rights are involved."

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Parents Hinder College Children's Jewish Activity, Charges Co-ed

(See Editorial This Issue)

JACKSONVILLE, Fla. (NJP)—A bleak future for Jewish life in the U. S., as reflected in the campus activities of Jewish college students, recently was pictured here by a college student.

Writing in her column in The Southern Jewish Weekly, Ethel Moscovitz described an address by Faye Setzer, 17-year-old University of Georgia sophomore, at a Friday evening service here devoted to college students, and attended by a B'nai B'rith A.Z.A. convention.

Following a speaker who gave "a glowing account" of the program of the B'nai B'rith Hillel Foundation, wrote Mrs. Moscovitz, "the attractive brunette . . . declared that Jewish life on the campus is in a precarious condition.

"Should a Jewish young man or woman want to do something constructive along Jewish lines he is discouraged by the antagonistic attitude of upper classmen.

"The frosh's social life is jeopardized," Mrs. Moscovitz cited from the Jacksonville girl's speech, "and rather than become an outcast he desists with his efforts."

Miss Setzer minced no words as to the source of this negative attitude by Jewish students towards Jewish participation.

"The failure to secure a respected status for Jewish activity on the campus lies with the parents," Mrs. Moscovitz continued from the coed's talk, "for they are interested in seeing their children become 'big wheels' in the college or become outstanding in fraternity or sorority life . . ."

Thus, the very parents "whose funds support Hillel" are those engaged in the general social climb, those "who are guilty of making certain that their offspring are . . . accepted by sorority or fraternity even if it means ignoring Hillel activities," wrote Mrs. Moscovitz.

"Most often Hillel becomes a haven for the 'independent' while the sorority and fraternity members stick with their own clique."

Mrs. Moscovitz continued, "Again Faye was probably hitting the nail on the head when she accused parents of fostering a religion 'just for the children' in the home, a hypocrisy which the young man or woman away from home seeks to throw off, and discover life for himself."

"No one wants to buck the campus," Mrs. Moscovitz added.

Citing from her own experience, Mrs. Moscovitz told of "an intelligent young lady" whom she asked why she did not organize an IZFA (Intercollegiate Zionist Federation of America) group on her campus.

"How can I?" she said. "Out of twenty odd girls in my sorority, maybe two would not laugh at me if I attempted to light Sabbath candles in the House, and even those two would think I was out of my mind if I mentioned Zionism. I can't cut myself off from my friends."

Mrs. Moscovitz also told of a rabbi, a Hillel director, who announced an evening class in Hebrew.

"Two applicants arrived for instruction," she said. "One of them was a non-Jew."

She asserted, "From the home front there is little encouragement along these lines.

"Parents are much more interested in seeing their children attain social position than they are in seeing them continue a Jewish association."

Congregation B'nai Israel, Sacramento, Cal., currently is celebrating its 100th anniversary.

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Memphis Girl Wins First Prize For 2nd Time In Essay Contest

By BERNARD SCHNIERER

National Jewish Post Correspondent

MEMPHIS, Tenn. (NJP)—A 17-year-old girl who came here from Germany with her parents at the age of three, won the first prize \$1,000 scholarship in an essay contest sponsored by the Lion Oil Co., Eldorado, Arkansas.

This is the second of four contests sponsored by the oil firm during the current academic year which Ellen Schiffman, daughter of Mr. and Mrs. Fred Schiffman of this city, has won.

She thus becomes eligible to compete for a grand prize \$3,000 scholarship. This award will be made March 31, when the first prize essays of all four contests will be judged.

The prize-winning essay, selected as best of 1,000 essays submitted from seven Southern states, was on the subject "What My Country Deserves From Me."

Ellen, an honor student in high school, wrote "My parents lived in oppressed Germany until 14 years ago (and taught her) not to take for granted the freedom of this country in which I am fortunate enough to live."

Ellen's parents, members of the Baron Hirsch Congregation here, operate a dry goods store.

Libya Asks Jews To Stay In Country

TEL AVIV (WNS)—The Government of Lybia has asked the

remaining several hundred Jews in Tripoli to remain in the country and not to emigrate to Israel, it was reported here by a number of recent Jewish arrivals from that country.

The new immigrants related that government authorities in Lybia had promised to safeguard Jewish lives and property.

The departure to Israel of an estimated 15,000 Jews from Lybia, the arrivals disclosed, affected Lybia's domestic and foreign trade.

REPORT FROM HOLLYWOOD SOME RATHER LATE AND ROUNDABOUT FILM NEWS FROM AND OF ISRAEL

By SHIMON WINCEBERG

I DON'T like it any better than you do, being a month or two behind on all this exciting Israel film news that is to be found in such a publication as, say, D'var Hashavua, which takes its film news quite seriously.

There is the report, for instance, that Hollywood producer (Tales of Manhattan, Carnegie Hall, Second Chorus) Boris Morros is going to produce an English-language film based upon a story about three young people who fell in Israel's War of Independence.



WINCEBERG

Among the strictly Israeli film news, there are items about Dvorah Bertonov starring in a short dance film, titled "Small Town Wedding." Producers are A. Sonnenfeld, and "Forum Films."

And Baruch Agadati, whom the magazine calls one of the pioneers of the Israel film, just completed a brief documentary titled "Akko"; Baruch Dienar's new documentary, completed at the J. Arthur Rank studios in London, was to have been ready for American television screens this month; and Israeli author Yigal Mosenson, is said to have made a deal with "Sratei Geva" for motion-picture and television rights to all his stories.

★ ★ ★

CONTINUING MY eclectic course this week, there is the item from "Igeret Lagolah," an attractive little magazine published in Jerusalem by the Religious section of the Zionist Organization Youth Department, under the editorship of Sinai Weil, which, a little while back, repeated a story out of the South African Jewish Times (you're doing good, when one of my stories is only fourth-hand) about the time the European branch of MGM held a conference in London.

Well, it seems that many of the delegates, who came from all over Europe, didn't know English, and that made communication pretty rough, until Sam Eckman, MGM's London man, clearly a capable fellow, who chaired the meeting, decided to try Yiddish, which, as the story has it, worked so well, that after the meeting everybody adjourned to a wincellar singing Yiddish songs.

Personally, I think it's a tall story. Even in H'wood, things like that don't happen very often.

★ ★ ★

AND, FOR my weekly touch of straight news, it is Michael Curtiz, who is going to be directing "The Jazz Singer" at Warner Bros.

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WOMEN'S VIEWPOINT

MAURICE GOLDSTONE REFUSES
TO BE DEFENDED BY COLMUNIST

BY HELEN COHEN

DEAR Mrs. Cohen:

In your "Women's Viewpoint" in the Nov. 16, 1951 issue of The National Jewish Post the major portion of the column is based on an exchange of letters between Rabbi S. Weinberger of Babylon, N. Y. and myself on the problem of effective conversion to Judaism.

I regret that I have not been able to write this letter sooner. Unfortunately, I was not aware of your column on this subject for some time and then had to wait until I acquired a copy before writing this letter.

Frankly, I was more amused than annoyed at the lack of knowledge of the subject matter and the misunderstanding shown in the article (Basic prerequisites, as you probably know to any journalistic endeavor) . . .

As to the "double talk" contained in requiring a convert to accept all 613 Mitzvot, it is double talk only if we accept your assumption that "by now it has been irrefutably demonstrated that many of the 613 Mitzvot are so obsolete and outgrown as to be impossible of practice." The only thing "irrefutably demonstrated" is that some of the Mitzvot are impossible of practice, but not because they are "so obsolete and outgrown" . . .

THE fact that the Mitzvot are interminate is not only a corollary of Judaism that follows the basic concept that all the Tora came straight from G-d (Dr. Kaplan to the contrary notwithstanding) but can be logically demonstrated, mitzva by mitzva, limited only by the intellectual ability of the inquirer. (For example, the mitzvot which you "discount for the moment" as obviously outgrown—sacrifices in the Temple, slavery and the Priest being an intermediary between G-d and man, may be explained as follows.

THE sacrifices in the Temple are in no way similar to the idolatrous sacrifices that are found in the development of primitive religions.

A Jew offers sacrifices as a way of moral self-elevation (one does oneself a favor by bringing a sacrifice). As some authorities explain (e. g. Don Vidal Solomon—the Meiri—in his Chibur HaShuva, Schreiber ed., p. 169), when one sees an innocent animal slaughtered as a concrete result of a transgression one has committed, he realizes infinitely more the importance of the transgression; he realizes that but for a merciful G-d, he would be judged to death in stead of the sacrifice, and he rises to the height of repentance—heights reached no other way.

I hope repentance is not as yet out-moded. Sacrifices are not brought today because the basic requirements are lacking, viz., a Temple (and the ability to construct one), the state of tahara, etc.

As to the Priest being an intermediary, you would be right in believing that an intermediary is unnecessary if it were true that G-d acts only in accordance to Justice and Truth. However that is not the case. He also acts with Mercy and Compassion (Numbers XXXLV, etc.)

If I want a favor from someone I naturally ask a friend who is on good terms with the benefactor to procure it for me. (Your difficulty in understanding this point in essence becomes the problem of the compatibility of the attribute of Truth—acting towards an individual according to his just deserts, and the attribute of Mercy—doing favors. This problem, which is a philosophical one, requires more treatment than is possible here.)

WITH regards to slavery, you simply do not know what Tora slavery is.

A "slave" under the laws of the Tora is in no more bondage than anyone who contracts his labor at the present time—in fact, he has greater privileges.

Among the multitude of laws concerning a Jewish "slave" are the following.

First, a slave is purchased from himself, that is you pay him for the six years he works for you.

Second, you must provide him not only his food and lodging, but also all the luxuries to which he is accustomed. For example, if you have one bed, he sleeps in the bed and you sleep on the floor etc.

Third, you may only require from him the type and quantity of work he usually produces. For example, if the "slave" happens to be an author, you cannot force him to do anything but write.

I could go on and on, the point is that a Tora "slave" is not what a slave is thought to be. In fact there is no such word as slave in Hebrew. The word in the Bible to describe this sort of worker is "eved" which means laborer or worker not slave. The only obligation a "slave" has that an ordinary worker does not have, is that he cannot cancel his contract, and even this is subject to various circumstances. The Talmudic statement Mi shekono eved kono rabo—"He who purchases a 'slave' purchases a master" is no exaggeration . . .

Finally, as to what Rabbi Weinberger's position would be on the commandment on exterminating all the people of an apostate city and burning the city (IrHani-dachas), he would hold, as all Orthodox Jews do, that while the mitzva is impossible of practice (it requires the judgement of a Sanhedrin) it is neither "obsolete" nor "outgrown." (You mean, Mrs. Goldstone, that you are opposed to freedom of religion? Helen Cohen).

YOUR point that "according to Maimonides, an apostate could be one who refuses to believe that all the Tora came

straight from G-d, yet Dr. Mordecai Kaplan is of the opinion that no intelligent Jew today can accept this premise—which makes those Jews apostates" would be true but for one thing.

As Maimonides states (Mishneh Torah. Hilchot Mumrim, Ch. 3, Para. 3) one who is raised from childhood on foreign ideologies and is ignorant of Judaism is considered like one who has been abducted while a child and raised among Gentiles (Tinok Shenishboo) that is, he does not carry responsibility for his defections. Therefore Dr. Kaplan's "intelligent Jew" would not be consider-

YOUR
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N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Belas

Dear Mr. Pearlroth:

I was born in Kamenetz-Podolsk, Kiev Gubernia. My name there was Belastovsky, Belastotsky or Bilistofsky. If possible, I would like to know the derivation of my name.

ABRAHAM BELAS

N. Y. C.

BELOSTOTZKY (this is the most plausible version of the name) is of geographical origin which can be traced to the celebrated town of Bialystok, formerly in Eastern Poland but now part of the Soviet Union. Your ancestor who first took this name had either been born in Bialystok himself or was the descendant of a family with Bialystok traditions. The town-founded in 1749 had a flourishing industry in textiles and woollens and supported a large Jewish population. The meaning of the town name is "On the Shores of the White River."

★ ★ ★

Polster

Dear Mr. Pearlroth:

Will you please tell me the origin of our family name? It was my mother's too. Polster.

MRS. H. A. POLSTER

Chicago, Ill.

POLSTER is a German word meaning "a bolster or a cushion." However, the name has no connection with this article. It is rather a German nickname meaning "a boisterous, noisy person." Since you failed to indicate the country of your family's origin, I am compelled to assume that it was Galicia. Galician Jews received their permanent family names in 1789. Many of them were imposed by official German Commissions who picked many names of obscure or obsolescent meanings.

ed an apostate for he lacks a real Jewish education.

In short, one does not become an apostate by simply denying a basic tenet—one must understand what he is denying. A denial based on ignorance has as little value as the repudiation of a noted scholar's opinion with the statement, "Never heard of him!"

As to Dr. Kaplan, himself, it is possible that he has sufficient knowledge of Judaism to escape classification as a "Tinok Shenishboo" in which case your syllogism is correct and he is an apostate.

In conclusion, I have tried to show as briefly as possible, that Orthodox Judaism is not double

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

EGGPLANT is one of our most versatile vegetables, and now that it is so abundant and inexpensive seems like the time to tell you some of its many interesting uses.

The most common methods of preparing it, is slicing it, dipping it in crumbs of your choice and putting it in a deep fry.

This can be varied by cutting the eggplant as you would french fried potatoes, shaking the slices in a sack containing a combination of seasoned flour and cracker meal, and then frying it.

THEN there is the very elegant stuffed, baked eggplant.

After baking in a slow oven until the eggplant yields to even the slightest pressure, it is sliced lengthwise, the pulp is scooped out, seasoned, mashed with as much butter as you like, put back into its shells, covered with crumbs, dotted with more butter or shortening and baked till the top is brown.

This, too, can be varied by the use of bits of cheese on the loaf crust.

THE method that brings into greatest play the imagination of the cook, is eggplant salad.

After baking the eggplant according to the above recipe, it is removed from the shell, allowed to cool, and then can be mixed with cucumbers, tomatoes, onions, garlic, scallions, radishes, oil or any salad dressing.

It can be used with any or all of these ingredients and seasoned to taste—and constant tasting is desirable, since eggplant itself is quite bland.

The finished product can be kept for several days, and standing for at least 12 hours before eating improves its taste.

So have fun.

talk" but rather the inevitable result of any sincere and penetrating inquiry into Judaism, which any "intelligent Jew can accept." The lack of comprehension of any facet of Judaism is not a fault in Judaism but rather a symptom of ignorance, the cure of which is knowledge.

Finally, due to the complete misinterpretation you gave my correspondence with Rabbi Weisberger, journalistic integrity would demand your publication of this letter so that I may completely disassociate myself from your "views."

MAURICE GOLDSTONE

Babylon, N. Y.

THESE men, always sticking together. Here they were having a nice peaceful argument and I had to butt in.

I really didn't expect, Mr. Goldstone, that you would be on my side, though your letter in the Orthodox Jewish Life magazine revealed a person with a healthy respect for facts and the courage not to browbeaten. Knowing that Judaism in its previous authoritative literature had taken a different stand, you stood up for what you believe is right.

Since Mr. Goldstone's letter was of necessity greatly shortened, I tried to delete only those paragraphs on which there was no real difference of opinion between us.

For instance I did not assert or imply that Mr. Goldstone deviated from the Orthodox point of view of accepting the 613 as Divine. That is my position and, this is a good time to add, the

position not alone of lay ignoramus such as I (as you imply) but of many learned religious leaders grounded in a thorough Jewish background.

IT becomes obvious how awkward it is to fit customs and practices of 3000 years ago into our present day world, when we read Mr. Goldstone's attempt to reconcile the regulations on slavery and other practices of bygone ages to this day and time, which of course he must do once he affirms the eternal nature of the Biblical laws.

Granting that the laws in the Bible attempted to alleviate as much as possible the unhappy conditions of slaves, that institution was very much in evidence among the Jews of those days, Mr. Goldstone's explanation notwithstanding. Or would he care to explain the following verses from Chapter 21 in the Book of Exodus:

"If thou buy an Hebrew servant, six years he shall serve and in the seventh he shall go out free for nothing . . .

"If his master have given him a wife and she have born him sons or daughters, the wife and her children shall be her master's and he shall go out by himself.

"And if the servant shall plainly say, I love my master, my wife and my children; I will not go out free:

"Then his master shall bring him unto the judges . . . and his master shall bore his ear through with an aul, and he shall serve him for ever.

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The ADL's Position On The MacIver Report

NO ONE will deny the right of the B'nai B'rith to state as forcefully as it can its opposition to various proposals made in the MacIver Report, and to attempt to rally public opinion in the Jewish community against the Report.

That is its prerogative.

But this long restatement of its position in the current issue of *The National Jewish Monthly* by Nathan Belth (NJP, Jan. 25, 1952) leads to the belief that in giving its approval to the amended report of the Evaluative Committee the ADL was merely playing politics, and playing for time.

This impression is strengthened by Mr. Belth's failure to state the circumstances surrounding the situation of the MacIver Report today.

Why has Mr. Belth conveniently ignored the fact that practically all the agencies in the NCRAC approved the report of the evaluative committee, and that the Jewish federations and welfare funds of the U. S. likewise confirmed these conclusions?

One would think, from reading Mr. Belth's analysis, that resistance to the MacIver Report was strong and that B'nai B'rith still might swing the Jewish community to opposition to a

report which was still merely that of a committee.

Just the opposite is true.

The American Jewish community has indicated overwhelmingly its support of the MacIver Report in its present form. The ADL's campaign to have the MacIver Report rejected, a campaign waged vigorously, ended in abject failure. The ADL was forced to yield.

If Mr. Belth's article is merely an attempt to rebuild the agency's prestige among its membership, then there can be little objection. But if he is continuing the campaign as if no decisions had been taken, then he ought to realize exactly what he is doing.

The American Jewish Community reached a decision, using democratic processes. The decision having been made, it ill behooves any party to that decision to attempt to change the decision by resorting to undemocratic obfuscation.

The B'nai B'rith and the ADL do not belong in that position. The stand of Phil Klutznick on exactly the same report, zealous as he is of guarding B'nai B'rith priorities and interests, was entirely honorable, and his organization should be just as honorable.

The Third Party To A Fight

THE invitation of the American Council for Judaism to the American Jewish Committee to join forces with it for an assault on Zionism illustrates only too clearly how difficult is the way of the non-Zionist in 1952.

The same American Jewish Committee resolution which drew such rebuffs from the Zionists evokes the commendation of the American Council for Judaism, and this invitation (NJP, Jan. 25, 1952) to discuss "areas of agreement now possibly existing between the two organizations."

Most assuredly the American Jewish Committee does not welcome the invitation from the Council, which is in the nature of a victory call by the Council.

A few short months ago, the Council was

aiming its most bitter glances at the Committee. And a few short months ago the Zionists were practically dancing hand in hand with the Committee.

As events transpire and as years go by, the position of the American Jewish Committee as a non-Zionist organization will grow even more untenable. Once Israel was established, the position of the Committee was bound to become progressively worse.

It is anomalous, but a Zionist can criticize Israel almost as severely as he wishes. Even an anti-Zionist can indulge in the same self-inflating process with impunity. But this same privilege cannot be extended to non-Zionists, even those who have done yeoman work in giving aid to the new State.

We Repeat

WE have just read an enthusiastic account of a week-end kallah (retreat or institute) conducted by Rabbi Jerome Lipnick, who relates in *The Bulletin of the Rabbinical Assembly of America* (Conservative) that the "results have been phenomenal."

Rabbi Lipnick prefers to use the ancient Hebrew term, "Kallah," instead of retreat or institute, terming the former stiff and the latter formal or foreboding. He also explains that twice a year "the Jewish men of Babylonia would leave their businesses and professions . . . and would go back to school for a short time for refresher courses and intellectual stimulation."

We do not quote from Rabbi Lipnick in order to convince readers that a Kallah or institute or retreat can be a very successful instrument for initiating the trend of events that can restore the Jewish adult to the high place in Jewish learning he traditionally held. By now we feel that has already been amply demonstrated.

But we do use Rabbi Lipnick's almost

lyrical description of his kallah as a platform for urging every rabbi, every rabbi without exception, to begin planning now for just such a retreat this summer.

The growth of the young married clubs in our synagogues was pointed out here early. Today this phenomenon is being credited for much of the renewed interest in the synagogue.

The retreat and the institute hold even greater promise for the Jewish group. It can be the device which will be the salvation of the U. S. Jewish community. It can transform the Jewish group in the U. S.

The rabbi has been begging his people to do things for so long that he is almost overwhelmed by shock when an effort he introduces catches on as have the young married clubs.

Just such a pleasant shock is in store from him after his first institute. The enthusiasm such institutes develop provides fully for every phase of synagogue activities. In only year or two the rabbi who has not arranged at least one Kallah for his congregation, will be a rarity.

The Campus Reflects The Community

WHAT Faye Setzer, University of Georgia sophomore, had to say about the iron-curtain set up by Jewish students against things Jewish on Southern college campuses is all too true of campuses throughout the nation.

Friday night on most campuses is date night, and rare is the student who can buck this tradition.

Activity in Hillel is considered beneath the sorority sister. Would she care to be tagged as needing Hillel in order to find male companionship?

That Jewish campus life is a reflection, in miniature of the Jewish community at large, albeit a much clearer and much heightened one, is little solace.

The choices we make at home, the emphases

placed on various values in daily life, are the same our children make on the campus. Social prestige is more important than attending Hillel affairs, so Hillel is sacrificed. Do we not do the same with the synagogue back home?

The question is whether the campus will wait for the community to improve. Campuses move much more quickly than do the people back home. The campus is traditional as the place for revolutionary movements, not alone in the political arena.

Is it too much to hope that more Miss Setzers will arise who will trample the barriers that the Jewish community has set up and make it possible for Jewish students to act as they feel despite the restraints of social custom and ceremony and prestige?

The Hebrew University

ALL kinds of rumors are rife about the Hebrew University.

These rumors stem from charges that the administration is ridden with party politics to those that the school is being run on the German system, with little heed paid to modern techniques of education.

Probably these rumors are exaggerated.

But they are not doing the university any good in the U. S.

The secrecy surrounding the resignation of Prof. Brodetsky, an educator with a high reputation, adds only to the misunderstanding. Neither Brodetsky's real reason for resigning, nor the reason of the Board of Governors for accepting the resignation have been made

known.

Whether or not an American president might be able to salvage the situation is questionable.

But it is time that the situation were aired.

The naming by the board of a committee to overhaul the institution's constitution is a step in the right direction, provided the report is made public.

The concept of a Hebrew University still is one to engage the imagination and enthusiasm of world Jewry. No Jew would be satisfied with a second-rate Hebrew university in Israel. For just this reason the school must be careful lest its reputation be damaged beyond repair and it lose support it so desperately requires.

THE EDITOR'S CHAIR

Dear Gabe:

I read with great interest your "Editor's Chair" concerning conversion of the ZOA into a political party with actual ties to political groups in Israel.

I think the time has come when we must become realists and appraise Israel in the light of reality and not through rose-colored glasses. It is very easy to advocate non-interference in Israel's internal affairs by American Jewry. So far no one has been able to adequately define non-interference.

I believe that you, as a Labor Zionist, and American Jews who contribute millions of dollars to the Histadruth through the National Labor Committee for Israel are interfering in the internal affairs of the country. The very fact that the Histadruth is the recipient of allocations from Jewish welfare funds and federations and by such means is able to maintain and to expand its own institutions—and the very fact that these institutions serve only a segment or portion of the Israel population—constitutes an involvement in local Israeli problems.

If Russia today were to make an appeal in this country for the expansion of its schools and for the maintenance of its hospital systems, no one except Communists would contribute. This analogy may be termed "red-baiting" but it is definitely in order. Two months ago, "Ha-Aretz," the leading Israeli independent newspaper, carried an article on the elections for the Teachers' Convention, and for the officers of the Teachers' Federation which is affiliated with the Histadruth. There were three partisan slates espoused by three political parties—Mapai, Mapam and Mizrahi. The pre-election campaign abounded in utterances and rumors, the object of which was to belittle the opposition. The Mapai slate itself—and I am quoting—"spread notices stating that teachers and kindergartners of the State are tied in with the Communists."

Mapai slates stressed the need of cementing the ties with the Histadruth. Mapam spoke openly against public education because—and again I quote: "It is nothing more than a veil behind which are hidden glaring interests of a group wanting to entrench the regime of the exploiter over the exploited, a regime of injustice and inequality."

You and I would consider the various things that were said about the respective slates by the opposition as scandalous if it took place in this country. We in America have come to revere our public school system. With all its defects and shortcomings it still is without equal, except in England. We seek to teach democracy and loyalty to our country. Teachers who attempt to pervert and subvert our children and to indoctrinate their pupils with ideologies opposed to democracy are smoked out and dismissed.

In the pages of your paper two months ago you quoted from Eleazer Kaplan's speech in the Knesset. Kaplan, who is a member of Mapai and the Minister of Finance, deplored the fact that there were people in Israel who placed loyalty to institutions and kibbutzim above loyalty to the State. The kibbutzim to which Kaplan referred were the Mapam kibbutzim. In the election of officers of the Teachers Federation, the Mapam slate polled 18% of the total vote. Mapam consistently attacks Israeli orientation to the west; it has consistently opposed the acceptance by Israel of grants-in-aid from our government and it was the Mapam leaders who in the Knesset have stated that if Israel and Russia went to war, they would not lift up arms against

the Soviet.

My dear Gabe, you know that I have devoted years of my life to the establishment of Israel and toiled as a Zionist. I am interested in all the Jews there. I am interested in seeing that Israel becomes economically self-sufficient and is a democracy in every sense of the word. Having been to Israel three times in as many years, I have observed the partisanship and the divisiveness that it created amongst the school children. As long as Israel has school systems maintained by political parties, so long will Israel be torn by internal strife. When political parties seek the domination of schools and the minds of children starting at the age of six, how can you expect them to grow up and have objective attitudes, at least during their formative years.

Last September you carried a statement by the treasurer of the Histadruth that 38% of their budget came from America. It is very true that the National Labor Committee for Israel makes its appeals for philanthropic funds on the ground that these funds are used for sick funds and for education. If American Jewry will not stand four-square behind the General Zionists and Progressive parties, seeking a unified public system of education, they will constantly be defeated because the other parties have the funds given by you and other Labor Zionists and misguided Americans! and with funds they can continue preaching their economic ideology.

If one listened to the Histadruth, one would think that their Kupat Holim was the only sick benefit fund in Israel. Actually there are many such funds run by other political parties and even schools. Every attempt to have the government take over all of these funds has met with the opposition of the Mapai. There has been much criticism even within Israel of the waste and duplication but yet vested bureaucracy continues to carry the day.

I want to go back to the schools again because Mapam and its membership constitute at least 35% of the total strength of the Histadruth and when we contribute to the Histadruth we are therefore contributing to Mapam. Let me also indicate another evil in permitting the channeling of philanthropic moneys to the Histadruth. If we in America do not contribute to their education and school funds, they would not be able to release their funds for political campaigns and political battles. If they were committed to the maintenance of their own system, they would have to use their moneys for the support of these funds. It is an open secret that in the municipal elections held in Israel in November, 1950, Mapai did take funds running into many thousands of pounds to carry on political campaigns.

We in America are committed in the propagation of democracy throughout the world as the greatest bulwark against all ideologies opposed to it. I think that you and each Labor Zionist is inconsistent when he advocates the maintenance of Labor Zionists in America as a group, Mizrahi as a group, Habonim and Hashomer Hatzair which are youth groups, maintaining all Israeli political parties in this country—and then go along and say that General Zionists should

(Continued on next page)

The National Jewish Post

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Friday, February 1, 1952

Friday,

FREEDOM
Rabbi

Editor,
Were issues involved to the left of your issue Orthodox Rabbi Louis J. Lickly stated, speaking for my joint Hamizrah my sympathy against which I am a movement

This is his part, in the current ish Horiz poel Hamizrah in question tack. He 'Israeli le rachi with principles Zionism of tradition of the rabbi shot atzn shot aher before com part of R han Aruk The sta

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The Editor

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FREEDOM OF THE PRESS

Rabbi Robert Gordis Says Hapoel Hamizrachi Force For Progress

Editor, National Jewish Post:

Were it not for the larger issues involved, I should not reply to the letter you published in your issue of Jan. 18, from an Orthodox clergyman named Rabbi Louis Bernstein, who publicly states that he is "dissatisfied, skeptical and wary" about my joining the ranks of Hapoel Hamizrachi of America. He has my sympathy, as he stands guard against the great dangers with which I am now threatening the movement.

This is all the more noble on his part, in view of the fact that in the current issue of "The Jewish Horizon," the organ of Hapoel Hamizrachi, the clergyman in question is himself under attack. He is being charged by an "Israeli leader of Hapoel Hamizrachi with being untrue to the principles of the movement, of Zionism in general, and indeed, of traditional Judaism. Evidently the rabbinic principle of *ke-shot atzmecha v'achar kach ke-shot aherim* ("Correct yourself before correcting others") is not part of Rabbi Bernstein's "Shulhan Arukh Judaism."

The statements he makes and the questions he raises bristle with so many obvious distortions of the truth that one is regretfully driven to the conclusion that he operates on the Jesuitical principle that every tactic is justified if it serves *ad maiorem Dei gloriam*, to the alleged "greater glory of God." Let a few instances of this method suffice:

First, it is not true that "the Rabbinical Assembly decided to replace the Star of David with stone tablets on the Jewish flag." The kernel of truth in this propaganda-statement is the fact that at Camp Ramah, which is sponsored by the Conservative movement, many, but not all of the young people favored replacing the Magen David by the two Tablets of the Law on the flag of Israel.

Their purpose was to distinguish between the flag of Israel, to which only Israelis owe political allegiance, from the cultural and religious loyalty to the land of Israel, which all Jews the world over share.

Like many others, I did not favor the suggested change of the design, because I regarded the step as unnecessary. But that our relationship to Israel differs from that of an Israeli

citizen is clear, even if we continue to use the same symbol. Or does Rabbi Bernstein regard himself as an Israeli citizen, resident in America?

As an exponent of "Shulhan Arukh Judaism," Rabbi Bernstein should have no trouble quoting the exact passage of that great code which deals with the sanctity of the Magen David symbol. Lesser scholars will know that this popular Jewish symbol of our times represents—horrible to relate—a relatively modern addition to Jewish tradition and sentiment, and is not mentioned in the Bible, the Talmud, the Codes or the Responsa.

It will surely appear incomprehensible to the Orthodox ecclesiastic whose partisan loyalties are the touchstone of every word and act, that there are differences of opinion within Conservative Judaism, and that these divergences are expressed among us without vilification, in a spirit of mutual respect, so that cooperation is possible in the larger areas of agreement.

Thus the same issue of The Post carries a letter by my good friend, Rabbi Jacob Agus, which needs to be corrected because it is subject to misinterpretation.

There is a group in the Rabbinical Assembly which regards, as he writes, "riding to the synagogue for the purpose of attending public worship on the Sabbath as a mitzvah when the alternatives are non-attendance at services or attending the movies." But this is by no means the official position of the Rabbinical Assembly, nor has it ever been voted upon by the organization.

Another group, to which I adhere, opposed this decision for reasons that were made clear at our conventions. Our position was spelled out in papers which were printed in the "Proceedings" and are available to all who are sincerely concerned with the problem—and there is a problem.

Second, it is not true that "only a short while ago the Conservative rabbinate openly wooed Hapoel Hamizrachi with the 'Bokser Report' and that it made a collective bid to join us and then was rejected."

Here the precedent has been followed of the Sholem Aleichem story, which tells of the woman who made three powerful re-

joinders to the complaint of her neighbor about the pot she had borrowed: "First, I never borrowed the pot, second, I gave it back to you in perfect condition, third, it was broken to begin with."

The facts are considerably less sensational than Rabbi Bernstein's account.

Several summers ago a group of members of the Rabbinical Assembly of whom Rabbi Bokser was one, visited Israel. Their colleagues asked them to report their impressions upon their return, which they did. It was a well written and fair-minded statement, and because the authors placed integrity above party, they expressed high commendation for the work of Hapoel Hamizrachi in Israel. The Rabbinical Assembly was never called upon to vote on this report, nor did it ever make any bid to join the Hapoel Hamizrachi.

It is true that some leaders of Hapoel Hamizrachi approached a few of us quite unofficially to see whether we could not help the movement. The meeting, which was off the record, was highly pleasant and genuine rapport was established. That no concrete action emerged was due largely to the fact that we were aware of the existence of such elements in Hapoel Hamizrachi as are represented by Rabbi Bernstein, who resent and oppose any effort to broaden American support for the movement beyond its present limited circle.

Now for my own base motives in joining the Hapoel Hamizrachi. I have dedicated my life to the cause of traditional Judaism, as I understand it.

Jewish tradition may be compared to a rich and powerful stream, the source of which is at Sinai, which flows through time, with many currents and eddies, always taking on the contours of the shore through which it passes.

Loyalty to traditional Judaism may take one of two forms, just as a stream may be photographed in two ways. One may use a "still" or a moving-picture camera. The "still" gives an exact picture of the stream at one given moment in its career, but it fails to reproduce the life and movement of the water. The motion-picture film gives an equal-

ly accurate picture, but does do justice to the movement of the stream.

I do not deny the right of those who hold a static conception of Torah to call themselves traditional Jews, but neither Rabbi Bernstein nor any other pontifical authority can deny the same right to those who adhere sincerely to the dynamic concept of Torah, while recognizing the authority of Jewish law. What is more, it is this latter position which is validated by the entire history of Judaism, from the Bible, through the Talmud, the medieval Responsa and Codes, down to Rabbinic literature into modern times.

I believe in Divine Revelation and have publicly set forth my conception of this fundamental of Judaism. I know there is considerable heat about "Torah-true" Judaism, but far to little light.

Those who, like Rabbi Bernstein, are so active in reading others out of the fold, might set forth concretely what they believe by Divine Revelation. Any serious student knows that there is no single dogma on the subject in Judaism. In spite of zeal-out efforts being made in this direction, Judaism still is not Catholicism.

As for my ideal for Israel, I should like to see the State develop into a politically democratic and socially progressive community, dedicated to a living and growing Jewish religious tradition.

I know that Hapoel Hamizrachi is sincere in its professed loyalty to Orthodoxy, but I know too, that in Israel the movement represents a progressive approach to Torah. Witness their practice with regard to the milking of cows on the Sabbath and other practices, on the basis of which a very intelligent member of the Poalei Agudat Yisrael insisted that Hapoel Hamizrachi is not really Orthodox. I do not agree with him, but it is worth remembering that heresy-hunting can be played by more than one group.

The label is unimportant. What is significant is that the Hapoel Hamizrachi movement is dedicated to a progressive interpretation of Torah, coupled with a loyal adherence to its teachings—the two necessary ingredients for its survival in the mod-

ern world.

As a creative element which I regard as potentially the most valuable in Israel, and as closest to my own standpoint, I believe that the Hapoel Hamizrachi deserves my support. I am not committed to endorsing every position the Israeli or the American organization undertakes, any more than I accept every act of the American government, which I support, or the Conservative movement, with which I am affiliated. Nor is it my nefarious plan to make Hapoel Hamizrachi over into the Conservative image!

As for the ZOA, I continue to support it because it has many highly valuable contributions to make to the emerging pattern of Jewish life in Israel, though I am opposed to its link with the General Zionist group there. I have even supported the Labor Zionists, to whom so much of the creative achievement of Israel is due. If this be treason, make the most of it!

Within the ranks of Hapoel Hamizrachi there have been discussions as to why the movement, which is so creative and significant in Israel, has made so little progress in America.

Not a small part of the answer lies in the type of leadership that Rabbi Bernstein evidently represents. Narrow partisanship, vilification and distortion of facts are scarcely a firm foundation for a vital and successful movement.

But that Rabbi Bernstein is not the only point-of-view in Hapoel Hamizrachi seems to be clear. For the fact is that I did not force my way into Hapoel Hamizrachi—I applied for membership and was accepted.

In the words of the Prophet, "There is hope for thy latter end."

RABBI ROBERT GORDIS
Rockaway Beach, N. Y.

Dvora Labson, dance director of the Jewish Education Committee of N.Y., has been named to teach a course in Creative Teaching of Dance at the Hebrew Union College-Jewish Institute of Religion.

In about the 10th century a Jewish queen, Judith, is said to have ruled in Ethiopia for about 40 years.

The Editor's Chair

(Continued from preceding page)

not have ties to any political groups in Israel.

You should be a leader in the battle to remove this inconsistency. I still believe in what Dr. Emanuel Neuman urged in Pittsburgh in July of 1948 when he pleaded for the abolition of all Zionist groups predicated upon Israeli political concepts. Mapai and Labor-Zionists constantly extoll social justice and the dignity of man. There can be no equality and equality can never be achieved as long as people are taught to hate their fellow citizens; as long as they are taught to have contempt for their fellow patriots; as long as they attempt to put one class above the other. Class warfare is a blight upon Israel democracy and as an American and as a Jew, I am concerned with Israel and believe that I can aid in the struggle to remove that blight.

I am for all fund raising for Israel which goes to people through governmental channels and for the benefit of all Israelis, regardless of party affiliation or political creed. As long as we are going to have political partisanship in America based upon

Israeli lines, then so long must the General Zionists support that party which is the closest counterpart to what the vast majority of American General Zionists believe.

With kindest personal regards,
SEYMOUR B. LIEBMAN
Miami Beach, Fla.

SEYMOUR'S position is based on some erroneous deductions and he has not stated my position accurately either.

In the first place I am not a Labor Zionist. I have never done any work for the Labor Zionist party, and all my life have been active in the Zionist Organization of America. In fact, I am now vice president of the Ohio Valley Zionist Region of the ZOA. I did hold a membership card in the LZOA and also in the Mizrachi, and at one time sought to be helpful in organizing an Indianapolis LZOA chapter.

But I am sympathetic toward the aspirations of Labor in Israel, which is why I have supported the Progressives, who are the liberal wing of the General Zionist Party.

The Post has also taken a stand against party groups in the U. S., but recognizing realities (how

could you go about disbanding the Labor Zionist Organization of America), believes that it will be some ten years or more before such a breaking down of party lines in the U. S. will be possible, if even by then.

NOR has The Post or myself taken the position that the ZOA cannot align itself with the General Zionist Party of Israel. In fact we have stated categorically that such affiliation is in no way inconsistent. But we have argued that taking such a step would jeopardize the existence of the ZOA as it has been known in the U. S.

There is a question whether the evil of party politics of which Seymour so validly complains can be eliminated by establishing another political tie.

Seymour doesn't know it, and it has been a more or less well-kept secret, but Rabbi Silver and Dr. Neumann took part in a campaign to raise \$200,000 in the U. S. for the political campaign of the General Zionist Party in Israel in the last elections in Israel. Whether or not that entire amount was raised, I don't know, but many thousands of dollars

were raised in the U. S. for the General Zionist Party campaign in the last Israel elections.

ONE of the reasons why the General Zionists in the U. S. do not exert more influence in Israel is not so much because of the annual \$10,000,000 drives of the Histadruth in the U. S., but because the General Zionists in the U. S. are split and because they have no leadership. The U. S. Jewish community is strongly, as it would almost naturally have to be, General Zionist. That means that the overwhelming influence on Israel should be the viewpoint of the General Zionists.

Effecting a party tie, raising political funds in the U. S. for the General Zionists in Israel, etc., will do exactly what Dr. Silver and Dr. Neumann sought to do, and what it has done. It will strengthen the General Zionists in Israel. But when the General Zionists come to power, if they do, will their actions be any more pro-Israel and any less General Zionists, than are the actions of the Mapai and Ben-Gurion?

Perhaps they will. I don't presume to predict.

But if Israel is a democracy with a free vote, and I am sure that it is, and if the illis Seymour (any many others who have spoken to me) are as shocking as he says they are, then the voters will eventually turn the Mapai out of office.

THIS is how democracy operates. Somewhat slowly and cumbersome, but the people do rule, and although what Seymour states may or may not be exaggerated, the Israelis most certainly know about it.

Incidentally I'll let you in on a secret. I'm going over there finally, probably just after Passover, and I'll give you a first hand report of conditions. Before I go, I'll list here the various subjects I intend to explore, one of which is the ills of the party system.

I plan not to talk to any officialdom. I do want to see Cham Weizmann, since I may not get a chance to meet him later on, but for the most part I intend to travel around and see for myself, talk to people, and check into various assertions made by them and others, and form my own opinions.

BOOKS

WRITER'S QUALITIES MUST BE KEPT APART FROM POLITICAL SUBSTANCE

BY MEYER LEVIN

IT would be easy to confuse issues over this book.

First, because the author recently spent time in jail, over a communist-front issue. One must not confuse his quality as a writer with his political substance.

Secondly, this book was published by the author after it had been refused by his former publisher. He felt that no publisher would now bring out his work, due to the political temper in this country.

Now a year ago I also felt obliged to publish a book of my own, after half a dozen publishers had refused it, because they felt uncomfortable about its Jewish subject matter. When I published "In Search" in Paris, a small house in New York, Horizon Press, asked to put out an American edition. Shortly afterward several major publishers assured me they would have taken the book.

I make this point because it is hard to prove that no publisher would print any certain book. To submit a book to all publishers requires several years. I imagine

that some publisher might have been found for "Spartacus," too. But it is scandalous and dangerous that we are at the point where such special considerations can practically deny normal publishing channels even to established writers.

HAVING gone this far with Mr. Fast, I would like to disregard his position as a communist martyr, and consider his work solely on literary merit. Again, the matter is not simple. He is a cause writer. Indeed, Howard Fast's career was built when his political friends had powerful press influence; in those years critics could be stampeded; they often evaluated literature by political measures.

I have never been a Howard Fast fan, though I recognize real merit in some of his early writing. It would be foolish now to shut my eyes to his literary shortcomings because he is persecuted.

Most of his work is on the level of slick fiction, in the sense that it is tailored to a given set of ideas. In American slick magazine fiction the idea is that middleclass suburban life is ideal and that all problems can be happily solved in this frame. In slick "revolutionary" fiction the idea is that working people are good and others are bad, and that eventually despite tragic defeats the underdog will win.

If a writer is creating bland distortions, his literary worth is no greater in one frame than in the other.

WHICH brings us to "Spartacus."

For more than half the book, I was convinced that the writer's self-hallucination projected. As long as a man gets you to share his vision, illusion, hallucination, he is writing well.

This seemed to be a strong communist-doctrine morality piece, clothed in dignity and convincing detail.

Here was Spartacus, the arch-typical revolting slave, the "good guy" as my comic-reading son would mark him. A man of tremendous natural warmth, simplicity, and leadership quality, and just a plain peasant at heart. The horror-background of the Egyptian mines was given with classic brutality. Then he was brought, turned into a gladiator, and given a mistress, the Teutonic beauty, Varinia. Of course he didn't even touch her on their first night, and true love bloomed.

On the other side were the Roman aristocrats, generals, and politicians. Sexual pervers, thieves, gluttons. All in classic form. Mr. Fast provided bloody fights, sexual combinations of all varieties. No reason why a publisher couldn't profit by this, as the revolutionary implication seemed very low, for our society. Few American workers would identify themselves with the Roman slaves.

Then, in the last part of the book, all the high Romans suddenly became possessed by compulsive symbolic love for the slave's surviving mistress, Varinia, with milk dripping from her breasts. The general brought her home, made her his queen, would even have married her. The senator spent millions for one night of conversation with Varinia, and then spirited her off to freedom in the arms of a peasant in the Alps.

Even for comic books, the spell was broken.

FLAWED as it is Spartacus, it seems to me, is more professionally written, better constructed than a lot of tripe that comes out under good imprints.

Significantly enough, the warmest, most convincing part of the story is a long flashback over the life of the Jew, David, as he hangs on a cross, the last surviving member of the revolt. He is pictured in a continuation of the Maccabee story, as a boy whose father was crucified by the Romans when they defeated the Jews in Palestine. Indeed, I found David's story superior to the bulk of Howard Fast's saga of the Maccabees, "My Glorious Brothers"—a stilted work, highly over-rated, again, in a confusion of cause with quality.

It is to be noted that Mr. Fast sold out his edition in advance, by subscription, in an effective letter campaign. But this should not encourage writers to self-publication, as each cause has its own conditions, and such books rarely get bookstore distribution and reviews.

The fact that "Spartacus" has been printed in this fashion in no way excuses the publishers who turned it down on grounds other than literary.

But even their turn-down cannot be taken as a rule. Another writer who went to jail in our confusion over Communism, Samuel Ornitz, had a novel published recently by Reinhart. "Bride of the Sabbath" appeared with a commendable avoidance of political reference.

We live in a freedom-under-pressure system. Just now the pressure is very great. There are many true liberals in the publishing world, and they must be made aware that there is a wide and alert public that will stand by them in any real fight for the freedom of the written word.

SPARTACUS. By Howard Fast. Published by the author.

MEYER LEVIN

Samuel Grand has been appointed director of the new Audio-Visual Center of the Union of American Hebrew Congregations.

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IN AND OUT OF BOOKS

SCHOCKEN TIE TO FARRAR, STRAUS MAY MEAN END OF PUBLISHING FIRM

BY HAROLD U. RIBALOW

A FEW columns ago it was indicated here that Schocken books recently has been inactive. A recent news story in "Publisher's Weekly" reveals that Schocken is dying a quiet, dignified but definite death. Farrar, Straus and Young have reached an agreement with Schocken to represent the Schocken list to the trade. New Schocken books will be co-published with F. S. and Y. under a joint imprint. This is usually the first step towards a complete merger.

The Schocken list of fifty active titles, including the valuable Kafka properties and the Buber books on Hasidism, will move onto the Farrar, Straus and Young list. The Schocken Library, twenty titles of varying interest and importance of so-called Jewish classics, will be made available in sets of five.

This agreement gives Farrar, Straus and Young a very strong list of books of Jewish interest, for this is the firm that publishes Abraham J. Heschel, Ludwig Lewisohn and has published Philip Bernstein's "What the Jews Believe."

As every publisher relishes an active backlist, Farrar, Straus and Young may congratulate itself on its deal. For Schocken it must have been a sad day when the agreement was initialled, for no matter how the event is colored, it literally means the end of Schocken in America.

HERMAN WOUK, AUTHOR of the now-famous "The Caine Mutiny," and an Orthodox Jew who seems to be willing to discuss his Orthodoxy whenever asked, has had a peculiar publishing career.

His first novel "Aurora Dawn"

was a Book-of-the-Month Club selection. His second novel, "City Boy," published by Simon and Schuster, who issued his first book, dealt with a fat, young Jewish kid who tries to adjust to camp life.

Financially, the book flopped. So when Wouk finished his third book, Simon and Schuster turned him down—or so the rumormongers have it—and Doubleday won the right to publish it.

Everybody knows what happened. Doubleday got a national best-seller. S. and S. lost one. Now, Doubleday is reissuing "City Boy" in May.

PEARL BUCK, NOBEL PRIZE

winner and expert on the American-Chinese novel, "did" her Jewish book a few seasons back with "Peony," a story of Chinese-Jewish inter-marriage.

Now she has a new novel, "The Hidden Flower" and it is a story of a marriage between a Japanese girl and an American soldier. Their child, born in America, is delivered by a Jewish woman doctor. And the way the publisher, John Day, expresses it in a note, the impression gets around that the Jewish character is a major one in the book.

WORLD PUBLISHING COMPANY

is going all out with a new cook book called "The Complete American-Jewish Cook Book" by Anne London and Bertha K. Bishov. It will include material on 3,500 different Jewish dishes from all over the world. All of which leads us to the observation: If you want to be a successful publisher, issue cook books. If you want to be a successful Jewish publisher, issue Jewish cook books.

DIGEST OF YIDDISH PRESS NO GROUP SPEAKS FOR U.S. JEWRY BUT THE AJCOMMITTEE, THAT IS?

By RABBI SAMUEL SILVER

THE American Jewish Committee frequently disapproves of the idea of one Jewish group's speaking for all of American Jewry, but it scarcely misses

a chance to serve as a spokesman itself, charges The Kempter in a wrathful editorial about the announcement of plans for celebrating the 300th anniversary of the American Jewish community.

Who gave the AJ Committee and its historical committee the right to be the sole planner of this anniversary, asks The Kempter.

Labelling this "usurpation," the Labor Zionist weekly calls for a conference of all Jewish organizations democratically to determine the character of the observance and to make detailed plans for local and national celebrations.

The Kempter is astonished also that the Yiddish press was so quiet about the arbitrary action of the American Jewish Committee.

No Over-Specialization At Yeshiva Med. School

THE current trend toward specialization in medicine will not be carried to any extremes at the first medical school under Jewish auspices in America, declared Dr. Harry Zimmer-

man, director of the upcoming Yeshiva University School of Medicine due to get going at the end of this year in facilities adjoining a large city hospital in New York.

At Yeshiva Med, Dr. Zimmerman told newsmen, there will be the closest liaison among all departments, so that students will learn "how to deal with a sick person and not just how to heal a specific ailment."

Also introduced at the press conference was Judge Nathaniel Goldstein, in charge of the \$25 million campaign for buildings which are expected to start going up in the fall of 1952.

In the first class, 100 students will be admitted, then the number gradually will be augmented.

Target time for opening a Yeshiva Dental School: 1955 (The Journal).

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ISRAEL

IDEA OF SPECIAL STATUS FANTASTIC;
'ISRAEL G.Z. 'BOURBON' DOMINATED'

By M. Z. FRANK

HAIFA, December 26.

This morning it looked as if the coalition between Ben-Gurion and God was working well for Abba Khoushy. The weather was fine for the Mother's Day ceremony of planting a new park on Mount Carmel. It is to be known as Mothers' Park and to form part of the large National Park, the largest one in Israel.

Engineers of Parks and Roads Kramer told the audience of mothers that in ten years from now they will see large trees and will be able to slide to the other top of the Carmel on cable cars, where they will find more parks.

The morning began with radio broadcast by the Mayor, Hanna Rivina of Habima and Beba Idelson extolling motherhood in Israel and emphasizing the need for cultivating the amenities of life in a period when the rude jostle of the process of ingathering exiles tends to make people forget them.

It was to be a day on which no mother should be allowed to work, either in the shop, in the office or at home. The father and the children were to serve meals and clean the table and wash dishes. A friend of mine, a father of three children, went to the doctor two days before Mother's Day, got himself a certificate that he was sick and presented the certificate to his wife...



FRANK

I SEE by the local papers that B.G., after doing his best to kill the idea of a special legal status for the World Zionist Organization (by making his famous statement about bankruptcy), pressed his cabinet for a special Ministerial Committee to draft the legal document to be presented to the Knesset. The Agency Executive appointed a committee consisting of Shazar, Dobkin, Raphael and Neumann. The only man on the Agency committee capable of drawing up a document is Neumann.

Neumann now finds himself in the position of the only articulate representative of the interested party. Remember, it is not the ministerial committee that is the interested party—they have to give something away—it is the Agency committee that is the petitioner to the Government of Israel for a slice of sovereignty.

If Neumann does not get disheartened by the B.G. statement and by his colleagues on the Agency committee; if he finds time to spare from his more important job of setting up the Economic Department of the Jewish Agency; if he works out the kind of legal document for a status which does not dampen the will of men like Jacob Blaustein and David Dubinsky to continue to help Israel, but, on the contrary, encourages them; if it is the type of status which does not appreciably detract from the sovereignty of the State of Israel; if the projected law is not a mask for giving the General Zionist party in Israel a power they could not obtain by the universal secret ballot at the polls; if the Ministerial Committee approves of the bill—

then—the great historic miracle will happen, the unprecedented event in the history of legislatures—when a sovereign parliament, in full possession of its faculties will voluntarily, without coercion, have voted away some of its sovereign rights and prerogatives to a bankrupt foreign body.

MY FRIEND Jacques Torczyner writes me:

"I have to disagree with you concerning Rokach and Saphir. They are not dyed-in-the-wool reactionaries..."

I am not going to comment on the above statement, but I am going to tell my readers a few facts which are not known in America.

S. Abramov is a member of the General Zionist Party, co-operating on the bi-weekly Beterem. He is chairman of the board and often contributes to Beterem.

Abramov published in Beterem several articles dealing with the position of the General Zionist party in Israel. One of those articles, entitled "The Bourbon Victory," was reprinted by a rebel group within the Party which calls itself "the Liberal Faction," and used as its rallying cry.

ABRAMOV'S ideas are as follows: It is good for Israel to have a conservative party, such as the General Zionists are. But there is a difference between the type of Conservatives like Churchill, who know how to adjust themselves to the times while conserving the valuable traditions of the past, and the blind fanatical die-hard who is in a minority in England, the British Conservative party.

In Israel, since 1948, the die-hards, or as Abramov calls them, the Bourbons, won the upper hand. The leader of the Bourbons is Rokach. The Bourbons exercise strict control over the party and rule it with an iron hand.

Saphir, says Abramov, started out as a Bourbon, but, having a better mind than Rokach, he is evolving a more intelligent approach and is developing into an Israel type of an Eric Johnston.

A POLITICAL party, says Abramov, must not only have good ideas, it must be ready and willing to take over power and prepare for it. It must not only find faults with the regime, it must also have a well worked out alternate program for the day it takes over the reins of government. The trouble with the Progressives is they are not anxious to take over the government. The trouble with the General Zionists: they have no alternate program and they are dominated by the Bourbons.

Abramov is working for the transformation of the General Zionist party in Israel into an intelligent and constructive Conservative party to counterbalance the dogmatic socialist rigidity of Mapai.

Names In The News

Real, Fictional
Jews Don't Jibe

EITHER JEWISH fictional characters in novels of the past, decade are not representative of reality, or else real Jews no longer are living up to their "ideal" type, sighs author Irving Fineman. Speaking recently in Kansas City, Fineman deplored the fact that Jews in our literature of the last decade can't be recognized by anything they say or do, but only by name or because anti-Semites call them Jews. If literature reflects life, he said, this is regrettable for the world's sake as well as ours. For never in its history has mankind needed the Hebraic spirit as much as today, he said, that spirit which is most accessible in the Bible. The author of the fictionalized accounts of Biblical "Ruth" and "Jacob" criticized, as an example, "emancipated" modern woman for not being a greater force for social good, recalling many "unemancipated" of the Bible who impelled their men to decisive action in a crisis.

Deaths

RABBI Abraham Bengis, Bronx, N. Y., formerly of San Antonio, Birmingham and Brooklyn, died at 54... Clarence Lindner, publisher of The San Francisco Examiner and vice-president-director of the Hearst enterprises, died at 62... Benjamin Goodman, Philadelphia, Jewish leader and oil magnate, died at 55... Moses Millies, honorary president of the Zionist Federation in Uruguay and chairman of the Jewish Community Council of Montevideo, died last week.

Notes

DR Judah Goldin, former associate professor of religion at Iowa State University, has been appointed Dean of the Teachers' Institute and Seminary College of Jewish Studies of the Jewish Theological Seminary of America... Erich Leinsdorf has been signed for his sixth consecutive season as conductor of the Rochester, N. Y., Philharmonic Orchestra... Prof. Max Grossman, head of Brandeis University during its formative period and former head of the department of journalism at Boston Univer-

I THINK AS I PLEASE

AMERICAN JEWS HAVE FAILED
TO SUPPORT HEBREW UNIVERSITY

By CARL ALPERT

A BRIEF, fleeting paragraph in the news dispatches last week reported that just before adjourning the Board of Governors of the Hebrew University in Jerusalem had adopted its budget for the forthcoming year. The figures may have been somewhat more than the average housewife budgets for the running of her household, but they were modest indeed for the maintenance of a huge university, the pride of the Jewish people and the academic center of learning in the Jewish world.

When one learns how little of even these meager funds is contributed by American Jewry—amounting almost to abandonment of the University—the observer has reason to be shocked.

It is not that we on these shores fail to heed the appeal of institutions of higher learning. The endowments presented by wealthy American Jews to Harvard, Columbia, Chicago and other great universities in recent years runs into the tens of millions of dollars. Domestic rabbinical schools like the Jewish Theological Seminary or the Hebrew Union College are by no means in the same category, but they have also been the recipients of generous gifts and endowments, may their number and amount increase.

MORE RECENTLY we have seen the establishment of Brandeis University. In its first few years Brandeis raised close to \$6,000,000, and is now working on a \$22,000,000 goal. Backbone of its annual budget is the pledge of 2,000 men to contribute at least \$100 each, amounting to a minimum of \$200,000 a year. These are encouraging figures and they indicate that American Jews are not insensitive to the appeal of higher education.

Somewhere along the line, however, the great Hebrew University was lost. The history books record that when the corner stone of the University was first laid in 1918 the booming guns of the Allied and Turkish guns could still be heard in the outskirts of Jerusalem, and it was everywhere remarked that the Jews' passion for learning was thereby indicated. In the three decades that have elapsed the Hebrew University has become accepted as a symbol of Jewish education and scholarship. Zionists swell with pride when they mention it, and non-Zionists express approval to show their broad-mindedness.

THE UNIVERSITY has had its difficulties in recent years. Its major academic plant lies on Mount Scopus, inaccessible on the other side of the Arab lines. Its faculty and classrooms are scattered about the city. The administration has been torn by internal dissension—but there are no difficulties that generous support from America will not solve.

The Hebrew University has a student body of 2,000. It has a faculty of the most eminent Jewish figures from all parts of the world, including a number of Americans who have been drawn to it. It is the intellectual center of Israel—but when it comes to American Jewry for support it suffers from certain handicaps, and these should not be minimized. It has no varsity football team to prance to glorious victory on Saturday afternoons, thus adding new luster to the name of the Jew. It has no army of alumni, strategically placed in every community, to spearhead the drive for funds or allocations. And in term of Israel it must meet the competitive appeal of the United Jewish Appeal and the Bond drive which, between them, have begun to monopolize fund-raising to the detriment of almost everything else.

American Jews are proud of the Hebrew University; they boast about it—and it is their biggest bargain. It is all theirs to enjoy and to glory in. It comes cheap—almost for nothing! These are indelicate and inelegant words, perhaps, but their truth should shame thinking American Jews.

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Eddie Cantor, 'Schnorrer' De-Luxe, Retrospects On 60th Birthday

Eddie Cantor, feted this week on his 60th birthday, at a banquet to which the price of admission was a \$1,000 Israel bond, and yet to be feted at similar affairs throughout the land, did some reminiscing in the tone of "I hope and pray that I will have the strength, as long as I live, to cry out against injustice wherever and whenever it occurs."



CANTOR

To the "banjo-eyed" comedian, the lesson of his life as an American and a Jew was "equal opportunity and justice for all."

"To be a Jew and to be an American means to pursue the same ideal. I think I am a better American because I am a good Jew and a better Jew because I am a good American."

Eddie learned his lesson the hard way.

"These luxuries (automobiles, radios, television) were not the only things missing on the East Side of N. Y. during my childhood."

"We were familiar with cold and hunger. We wore ragged clothes, and lived in tenements."

"Yet sometimes I think that the lessons we

learned in the meaning of America, the meaning of friendship and common humanity, were well worth all the hardships."

Name Henry Street For Cantor

NEW YORK (NJP)—A signal honor was paid this week to a renowned comedian, still living, singing, laughing and working for good causes, as the famed Henry St., on the East Side, on which he was born 60 years ago, was renamed Eddie Cantor St.

It was out of these "troubles" that Eddie learned his Judaism and Americanism, but it was what he learned that "helped . . . bear them."

"My grandmother, Esther, who raised me, couldn't afford to give me much cheder training, but I learned . . . what it means to be a Jew from seeing the way in which Jews reacted to the troubles of others. It seemed to me that this was their special distinction. A Jew who didn't have charity in his heart wasn't a good Jew."

In his day, Eddie relates, they "didn't know much about scientific charity, but there was a pushke in every home."

Thus did Eddie acquire the hobby, later to become

his second "profession," of schnorrng.

"When I started out, acting was my profession and doing good deeds (schnorrng) was my hobby. Today it is almost the other way around."

"I am proud of my record as a schnorrer."

"I have schnorred not only for Jewish causes, but for Protestant, and Catholic causes."

"The Jews on the East Side weren't raised to see others suffering and stand idly by."

And so today, Eddie continues on his schnorrng rounds, despite objections from some of his professional contacts.

His present major schnorrng enterprise is in behalf of the Israel Bond drive, for "It is one of the greatest thrills of my life to know that I have lived to see the day when the Jews of Israel . . . are strong enough economically to ask for a loan with the knowledge that they have the capacity to work and produce to repay that loan."

"I feel that support of the State of Israel represents above all a small, inadequate measure of justice for those who have suffered and lost so much."

"And by granting them this justice, I think we will gain much ourselves . . . We shall all be the richer as Israel grows in strength and influence."

Must Equip Child for Living-Pilch; 'Hebrew Instruction Not Enough'

NEW YORK (NJP)—Although "Hebrew has a distinct place" in the curriculum of Jewish schools, "we must guard against undue emphasis on linguistics, Judah Pilch director of the American Association for Jewish Education declared in an interview here this week.

Pilch said that in view of the limited time allowed for instruction in Hebrew schools, it is important that linguistics not be allowed to "crowd out activities which are germane to the child's environment, to interests of the community and will prepare him for the life he will lead."

The Hebrew language, the noted educator asserted, should occupy "a place of distinction both as a means and an end" throughout the school program.

He listed this program as Junior Congregation services; Jewish civics (Keren Ami); music and arts and crafts; children's assemblies that allow for self-expression; festival celebrations, both Jewish and American; visits to Jewish institutions and Jewish camping.

EMPHASIZE TORAH

Formal instruction, geared on "a child's level," should primarily emphasize the study of Torah "in its broader aspects," he said, explaining that while the core of Torah is the Bible, it also includes Jewish classics of all ages. Other areas of formal instruction include the "story" of the Jewish people, "related to contemporary life, both in Israel, the U.S. and other countries," selections from modern Jewish literature "adopted for child comprehension."

Describing himself as a "thorough Hebraist," Pilch said that "without Hebrew there can be no future" for the Jewish people.

He said that an "intensive Jewish education in which Hebrew plays a predominant role is a must in every community," but saw this only for a "minority."

"However," he added, "it is necessary to recognize—though

we need not welcome—the facts of our existence. Some 53% of our children get their Jewish education in Sunday schools, and the majority of the remainder are to be found in the 2 or 3 day a week schools which they attend for an average of 3 or 4 hours.

'ROTE LEARNING'

"In aggregate the average child attending these schools receives a maximum of 180 hours of instruction a year. In these few hours they must encompass and be introduced to the entire wealth of our Jewish cultural heritage and must at the same time be prepared for creative existence in their own Jewish community."

The problem "in essence is one of balance," emphasized the educator.

"Can we allow rote learning which does not go beyond a few elementary sentences to replace information essential for effective Jewish existence?"

Syrian War Prisoners Want To Stay In Israel

JERUSALEM (WNS)—Five Syrian prisoners of war in Israel told a U.N. representative this week that they would like to remain in the Jewish state if possible rather than be returned to their home country. They expressed the wish when they were told they would be sent back to their own country under the terms of the Israel-Syrian agreement on exchange of POWs.

JWB Basketball Tourney To Be Held In Baltimore

BALTIMORE—The Jewish Community Center here was

Ad Placed For Minyan, Plan For Shul Results

NEW YORK (NJP)—"Yidden, shstayt oif tzum davenen," the Old-European sexton used to cry, as he knocked on the doors of the Jews in his constituency, to wake them for morning synagogue services.

This cry recently was given a more modern and business-like tone by a Hempstead, Long Island, Jew, as reported in "Jewish Action," bulletin of the Union of Orthodox Jewish Congregations.

Mr. Rappaport, a new resident, found there was no Orthodox synagogue in the area where he could attend regular services, so he placed an ad in the Hempstead paper, "Nine Orthodox Jews wanted for a minyan."

The results were better than expected, reports "Jewish Action," and a committee now is being formed to start a campaign for an Orthodox synagogue in Hempstead.

Rabbi Would Use Home As Shul; Neighbors Sue

PHILADELPHIA—A group of home owners in the Wynnefield district here have filed suit in Common Pleas court to restrain a rabbi from using his home as a synagogue, it was reported in The Jewish Times.

The home owners claim Rabbi Jacob Rabinowitz, who moved into the neighborhood last week, planned to convert the home into a synagogue and religious school, in violation of a deed restriction "prohibiting building anything other than a private dwelling."

Rabbi Rabinowitz, who described himself as a Chassidic rabbi, said he did not plan to perform marriages, bar mitzvas or teach at the home.

He claimed his home only would be used as a chapel for Sabbath and daily services.

awarded the third annual National Jewish Welfare Board basketball tournament for Jewish community centers of the U.S. and Canada.

The "Tournament of Champions," which will be held Saturday and Sunday, March 8 and 9, will climax separate tournaments in each of the eight JWB regions.



Conservatives To Inaugurate National Day School System

By WILLIAM KITAY

BIRMINGHAM, Ala. (NJP)—A national Conservative sponsored day-school system, will be inaugurated in about two years, Dr. Abraham E. Millgram, educational director of the United Synagogue of America, revealed here in an exclusive interview with The Post.

Dr. Millgram, guest speaker at a dinner closing the three-day ceremonies dedicating the new \$200,000 educational center of Temple Beth-El, said the system will be sponsored by the United Synagogue of America. It will be known as the United Synagogue Foundation School.



MILLGRAM

The school system will offer classes for children in pre-kindergarten, kindergarten and the first and second years of school, Dr. Millgram explained.

In addition to religious training, the Foundation schools will follow the regular curriculum of the public schools in their respective communities.

At the age of eight, the Foundation school child will enter or be graduated into the third grade of the public schools in his city.

The Foundation School "will take children between the ages of four and eight and give them a firm foundation in Judaism they will carry with them the remainder of their lives," Dr. Millgram said.

He explained, "The Jewish day school is not new. The Foundation School as a national school system, however, is new to the American Jewish scene."

"What we are doing is borrowing an idea that has proved very successful in retaining the character of other religious groups, notably the Catholics in America."

Today's Hebrew and Sunday schools are far from effective because of their part-time nature and their very indefinite program, he declared.

High school students who study Shakespeare, he said,

rebel against Hebrew school where the curriculum is conducted on the level of the grade school child.

"But even a greater problem," he added, "is simply that the little good the Hebrew and Sunday schools do accomplish, clashes with the American home where little Jewishness exists."

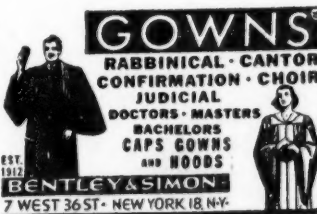
"Assimilation," asserted Dr. Millgram "the idea of a minority wanting to be like the majority, is slowly robbing American Jewry of its Jewish character."

"The Foundation school has been planned to offset the complete disappearance of the American Jewish community. We feel the national school system is essential, if Jewry in this country is to survive at all."

Dr. Millgram told The Post formal announcement of the program will be made in about three weeks when literature will be mailed to the 450 congregations affiliated with the United Synagogue of America.

He said that at the outset, he feels only the larger Jewish communities in the country will seek to participate in the Foundation School system.

If in 18 months from now 10 such schools will have been established in the country, he declared, "we'll be doing very good."



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